

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“ While it is commendable in men to seek peace by every honourable means, the great peace for humankind comes only through the potent, sacred, divine mission of the Man of Galilee, whose mission is God's Eternal Truth.”—REED SMOOT.

No. 7, Vol. 97

Thursday, February 14, 1935

Price One Penny

THE GOSPEL—A STEADYING POWER

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF TWELVE

EVER since the days of the Prophet Joseph Smith, to the present prophet, Heber J. Grant, the men who have stood at the head of the Church of Jesus Christ of Latter-day Saints have taught the same doctrine, have left behind the same message. There has been a certainty of declaration on their part. There has been no deviation from fundamental principles.

For a number of years I was engaged in reading the sermons of Brigham Young, having in mind a compilation of his wise sayings for the benefit of the saints. I was amazed to note how closely, how carefully, he followed the doctrine laid down by the Prophet Joseph Smith who himself taught only the pure, unchanged Gospel of the Lord Jesus Christ. As I read on, studying the teachings of those who came after Brigham Young, I found the same thing to be true. I have listened for many years to the words of President Heber J. Grant, and I have found him likewise a teacher of the same doctrine that was taught by Joseph Smith, by Brigham Young, and by the others who have preceded President Grant in his high office. There has been no deviation in his teachings from fundamental truth; not by a hair's breadth.

In this changelessness of fundamental teaching lies not only a testimony of the truth of this great work, but also a principle of comfort to all who belong to the Church. I belong to various scientific societies. In them I find that theories come and go. We all belong to various organizations and political parties, and we observe that from day to day the principles that guide the membership of these associations seem to vary, to change. I can cling safely to the Church, to the Gospel of Jesus Christ;

it has steadying power, it does not change nor vary. It is the same today, yesterday and forever.

I am wondering if in this principle does not lie the real story of man's historical difficulty and success. The history of the world indicates that any nation, country, or group of people which has set up a righteous principle and has lived by it and died by it, has risen to greatness, both before their own generation and those that came after. Perhaps the greatness of the British people, admired over the world, is due in great measure to the fact that for three-quarters of a millennium they have clung to a doctrine of human liberty expressed in the famous document known as the Magna Charta. Perhaps the greatness of the United States of America is due, in largest measure, to the clinging to the simple principle that every man is entitled to life, liberty and the pursuit of happiness. It is by the adherence to such fundamental principles that men and families, peoples and nations, grow great and persist among the generations of men.

Do not misunderstand me. I do not mean that this Church is static, that we stand still. I believe in a living, growing Church, which is in need of and does receive revelation from day to day. Nothing is more certain to me than that we were founded in revelation from God, and that we are guided daily by such revelation. We shall have revelation for our guidance to the end of time; but such new revelations as may come will never supersede, destroy or abrogate the fundamental principles upon which this Church rests its body of doctrine. A new revelation merely adds and develops and more nearly completes that which has formerly been given.

THE conditions of our people, the Latter-day Saints, in the days of Ohio, Missouri and Illinois, were as different from the conditions of today, almost as night is from day. Our people then lived under pioneer conditions, with no knowledge of the things which have given us the most remarkable mechanical civilization of all earthly time. We cannot expect that the exact application of the eternal principles of the Gospel should be the same today as in the days of Ohio or Missouri, but we do expect that any new revelation will be very largely the application of the eternal principles of truth to present needs. I rejoice that as far as I have been able to read the history of this Church, and as far as I have lived life in the Church, I have seen from day to day such application of fundamental, eternal, unchanging laws of the Gospel to the needs of the changing, existing today.

Every person is entitled to communion with God and guidance from Him in all that has to be done from day to day. All officers of the Church, in the Priesthood, or the auxiliary organizations in their official labours, have the right to enjoy that spirit of guidance which we call the spirit of inspiration or revelation. The man who stands at the head of the Church receives such guidance for all of us. He is indeed a revelator for the Church. Our safety lies in listening to that which he says, in being guided by what he counsels. We are as nothing, in this Church, if we are not founded upon revelation and guided by continuous revelation. The urgent need of the world is the wisdom that comes by revelation from the Lord. There will be no peace on

earth, no final solution of man's vexing problems until leaders and followers humble themselves to receive guidance from the heavens.

In concluding this thought let me say that not only must the speaker be guided by the spirit of revelation in what he says—if he is to serve well the cause that he represents—but those who listen must also be directed by the spirit of revelation. The speaker and the hearer together must be guided by the voice that comes from God's presence. Then there is mutual understanding and comprehension. That principle was beautifully told to the Prophet Joseph Smith at the very beginning of the Church. The doctrine is set forth in section 50 of the book of Doctrine and Covenants, in which it is explained that when both the hearer and the speaker are moved upon by the same power and spirit the greatest joy is attained.

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together;

And that which doth not edify is not of God, and is darkness.

Then follows what is to me perhaps the most beautiful saying among the many beautiful sayings in the revelations of God in these latter days:

That which is of God is light; and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day.

THIS is the day for which we hope, the day towards which we move even in this life.

When apostasy comes, it is because the spirit of revelation departs from us. The wire is broken between us and the source of truth. We cannot understand, though truth be spoken, since we are not possessed of the spirit of truth. We misunderstand and misinterpret.

There is only one way to obtain and possess this mighty spirit which led Joseph Smith into the grove, there to receive the first vision, which made him the head of the last dispensation, and which guides the Church today and enlightens every soul. That is by obeying strictly, with all our might, as far as we poor mortal beings are able, the laws of the Gospel. If we obey, if we practice in our lives the truths given us, then as certainly as we do that, the enlivening spirit of light, of revelation, of understanding will come to us, comprehension will enter our minds and hearts and we shall know the true joy of being Latter-day Saints.

I bear witness to you that President Heber J. Grant is called and inspired of God and that he speaks the words of God. I bear witness that revelation continues in this Church, that the door of divine communication is as open today as it was in the days of Joseph Smith.

May God grant us power to understand the principles of the Gospel and power to live them, so that we may win for ourselves the abiding great joy that all faithful Latter-day Saints have the right to claim.—(Digest of a sermon delivered October 5th at the 105th semi-annual conference of the Church of Jesus Christ of Latter-day Saints held in Salt Lake City, Utah, U.S.A.)

AN EVERY-DAY MIRACLE

By SISTER ELVA B. CLEMENTS

Often it seems we overlook the fact that the Gospel message is as much for those among whom we live as for those "who are afar off." Here is the simple testimony of a good-living woman whose life was transformed by the message of the Restoration, brought to her by two local missionaries in whose neighbourhood she lived.

EVER since I received the Gospel and have found so much joy in it, I have believed with all my heart that it was the hand of the Lord, mindful of me and mine, that brought me to live among Latter-day Saints, where I would have the opportunity to hear the Gospel, to study and learn its principles and to accept the salvation offered me.

And this could be true of every Gentile family living among us today. For they may have been so led for their salvation, or for a full opportunity to hear the Gospel, whether accepted or rejected. And it seems to me that we all have a duty to them to see that they have the plan of salvation fully explained to them. It is not enough—important though it is—merely to live our religion before them. They must know the principles of it, wherein it differs from their own faith, where it broadens and adds to, where it gives life and a soul itself, where it is the difference between light and darkness.

I can truly say that I called upon the Lord often in prayer before I became a member of this Church. I have had the Bible all of my life and was fairly familiar with its stories and teachings. I had complete faith in its integrity and in its divine origin. I believe literally everything in it that I understood and everything else, too, that I did not understand. I cannot remember the time when I did not pray. I prayed over every matter of consequence that came up in my life. I had a religion that taught me integrity, honesty, chastity, good citizenship and square dealing with my neighbours. I was striving to inculcate in my children sound principles, high ideals and ambitions, and good, sound morals. My children lived the Word of Wisdom as carefully then as they do now. So you see I thought my religion was just as good as yours. I stressed this point to make you realize that all non-Mormons living about you probably have the very same attitude and are entirely sincere in it. Until the principles of the Gospel are fully explained to them, they have no way of knowing any different, and they are only mildly interested to know the difference between your religion and theirs.

A little more than two years ago, I had some very sore trials come to me. They were so very hard that I did not see how I could bear up under them at all. I prayed earnestly and sincerely over these matters, but probably my faith was not what it should have been. I did not see how God Himself could straighten out my life without performing a miracle much more supernatural than I had any right to suppose He would do in my behalf. In my mind I was too limited in vision, but I did not cease to pray.

It was in this state of mind that Brother Burgen and Brother Shaw found me when they first came to my home as local mis-

sionaries. They spent several hours with us that afternoon and several things were impressed upon my mind rather forcibly. They were very tactful in their approach. They were a great deal more familiar with my own book, the Bible, than I was, and they understood it much better. When I told them that their practice of baptising for the dead seemed fantastic to me, they showed me in my Bible that Paul talked of baptising for the dead.

They made a number of visits to us, held two cottage meetings, and explained the principles of the Gospel to us carefully and clearly. In the meantime we studied the Church literature, and read a number of tracts. I will say that personally the tract called "The Plan of Salvation" made the greatest appeal to me. I really think that it alone, with the passages of scripture referred to in it, ought to be sufficient. Finally, the time came when I knew within my own heart that this Gospel was true, and that it was worth more to me than all of the riches of the world. I had that burning within my breast that was certainty to me that it was true and I would not exchange the joy it gave me for anything else in the world.

It was several months later that we had a memory gem given to us in the Relief Society that read like this: "Do not pray for tasks equal to your strength, but pray for strength equal to your tasks." In pondering those words, I came to a realization of what had happened to me. A real miracle had taken place in my life, and not a supernatural one. I had had burdens beyond my strength, and the Gospel had brought me strength to bear them and to do so cheerfully. I have had the severest trials of my life since I accepted the Gospel, but strength to bear them has always come.

ABOUT the time that the Gospel was brought to us, I was beginning to face the problem of social contacts and outside interests for my children. I had two boys in high school and a daughter who would soon be there. Outside of their school activities, they had no other interests to occupy their time. Here was a real need for them and I knew it. They were beginning to feel a dissatisfaction themselves. Their lives were not well rounded out.

They were all old enough that they must decide for themselves as to accepting the Gospel. I am happy to say that all received it and the entire family was baptized and confirmed at the same time. The boys are both priests now, and have been regular attendants at Priesthood since they joined the Church. All of them are interested in the M. I. A. work, and engaged in M. I. A. activities. In fact, it would be hard to mention all of the interests that have come into their lives. Every minute seems to be full with its interests and its duties, and all are happy and glad to be busy. Life for all of us has so much more aim and purpose to it. I do not believe we have ever grown weary of doing anything we are called upon to do in Church work. It permeates our whole lives, and we do not have a plan or a thought that is not centered around it.

When I stop to consider just what there is in my new religion that gives me the most joy, there are three truths that stand out in my mind. First, that I am an actual child of my Heavenly

Father, that I really dwelt with Him in a pre-mortal existence. This knowledge and the knowledge of why I came to this earth give me joy and inspiration. And then there is the knowledge that I will carry with me the learning and intelligence that I gain in this world, and that it is within the realm of my possibilities for me to continue to progress eternally. And finally, there is the assurance that our family life will go on in the next life as it does here, that my life will be a glorious continuation, with my loved ones around me, and that I may know the joys of eternal increase. To me these are plain and precious truths, beautiful and inspiring, that make Latter-day Saint people the happiest people in the world.

Now that the Gospel has come into my life, I feel as though I had wandered in the wilderness for forty years as did the Israelites, and that I have just reached sight of the promised land. I would rather lay down my life than to lose the testimony I have. My constant prayer is that I may be able to keep it. I have no other goal in life now than to strive to do this for me and my family.

"THE PRAYER OF FAITH SHALL SAVE THE SICK"

By ELDER ELBERT H. STARTUP

ON Tuesday evening, January 15th, 1935, I traveled from Manchester to Oldham, where I attended M. I. A. meeting in the Oldham branch. Just as the meeting was about to close, one of the brethren present interrupted the person conducting and asked if he might say a few words before the benediction was offered. The individual in charge granted the privilege. This good brother then announced that the husband of Sister Green, a member of the branch, was extremely ill. He had been to inquire how he was, but was forbidden to see him on account of the seriousness of the disease with which the man was afflicted. Sister Green, however, was desirous that her husband be remembered in the prayers of all branch members. Thus this brother's interruption.

I was called to offer the benediction after this announcement, and I, of course, remembered the ill man in my words of prayer. After the meeting I suggested that two of the local elders go with me to the home of Sister Green and see if there might be something we could do to comfort or help her in any way. When we arrived there, the good sister was feeling very despondent and down-hearted, and told us that she was very concerned about the condition of her husband, for the doctor had been and given but very little hope for his recovery.

We asked if she desired us to administer to her husband, but she informed us that it would be unwise for us to attempt to lay our hands on his head. Later, when she took us to his bedside we could easily understand why, for his face and head were the most terrible looking sight I have ever beheld—a mass of bleeding sores. He was unconscious, and at times talking deliriously; and his breath was short and very hasty as if he were

struggling for life. The disease he was suffering from, we were told, was erysipelas, with other complications, including a much weakened heart. This disease is contagious, and it was for that reason that Sister Green warned us about the danger of laying our hands on his head for administration.

While we were at the bedside, she requested us to offer a word of prayer. We three elders placed our left hands on each other's shoulders, clinched our right hands together, and I offered the prayer of faith. Never before in my life had I felt the Spirit and influence of the Lord so strongly, and it seemed no effort at all on my part to utter the words of supplication which were spoken. Immediately after the prayer was offered, we all felt within ourselves that Mr. Green would recover from this dreaded illness, and we all assured Sister Green of the strength of our faith. We then left and returned to our homes. I felt certain that the Lord had heard, and would answer our prayer, and with that feeling I retired for the night.

THE following Friday morning I received a post card from Sister Green on which was written the good news that her husband was feeling much better, and that she would appreciate it very much if my companion and I could come and remain up with him that night to relieve her and allow her a rest.

We went that night, and upon arrival at the home Sister Green greeted us with a cheerful countenance, which was vastly different from the welcome accorded me on my last visit. Then she related to us all that had happened. She said that on the Wednesday morning after the night we had offered the word of prayer at the sick man's bedside, the doctor came early expecting to find him still in a very critical condition. He went to the patient's room and soon afterwards came back down stairs and said to Sister Green: "What has happened to that man? Some miracle has certainly taken place, for I have never seen such a rapid and complete change come over a person suffering like he was when I was here last evening." Sister Green, in reply, expressed how pleased she was, but did not tell the doctor what had taken place after he had left the night before. But she knew what the miracle was, and she was thankful for it.

After having finished telling us about the doctor's surprise she took us up to see Mr. Green, and we, too, were so utterly surprised over the changed condition of the man that it was difficult to believe he was the same person we had seen only three nights previous practically at death's door. He spoke brightly, and his face was practically cleared of the terrible blotching sores.

While talking with him we asked him if he knew we had been to see him on that first Tuesday night. He replied, "When you left the room that night, I had a feeling that someone strange had been here. Then all was very peaceful and quiet afterwards, and I apparently slept well, for when I awoke next morning I felt much better."

That statement was to me an assurance that the Lord had heard and graciously answered our prayer of faith in behalf of that good man. And I bear solemn testimony that He does hear and answer my prayers, and will answer those of every individual who makes himself worthy of the prayers he asks of Him from time to time, providing the proper faith is accompanying them.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 14, 1935

EDITORIAL

AN OPEN CHALLENGE

WE hope our saints all read President Cannon's article in the February 7th issue of the *Star* entitled, "Changes in the Harvest Field." The statement is therein made that "it is most interesting to know that according to a show of hands in nine districts from London to Glasgow, seventy per cent of the saints made their first interesting contact with the Church through local members." This data is both astonishing and heartening. Is any other proof needed of the tremendously important role the saints play in our proselyting work?

And as yet this work is very, very far from complete. Its objective is still far off. Hence there is still a tremendous amount of work to do. The vast majority of the people have never heard a Mormon sermon. The realization of this fact—evident on careful consideration—should be sufficient to bring home to each one a sense of responsibility, a feeling of obligation to our neighbours and fellow townspeople. To all searchers for the true word of God, to those "who hunger and thirst after righteousness," the saints can be especially helpful in bringing them in contact with the Church, at least with its messengers. President Cannon's data show that happily the saints have been doing this. So far, so good.

But we ask if each one of our saints has been doing all he or she reasonably could in this matter? Time and again we have attended public meetings and Church services where there was not a single new face—a face not previously seen at these meetings. We venture to assert that in many cities where a branch of the Church exists there are a thousand times more people who have never heard a Mormon preach than who have. To date, the travelling elders have been unable to contact this very large majority. Hence herein is opened up to the members a vast field of opportunity. Who of them will enter it? We hope all will do so gladly.

Will not every saint resolve to do the utmost necessary to get at least one new face—a dozen would be better—to the Spring conference in his district? Should not the attendance be at least double what it was at the Autumn conference? In true frankness we must urge that it is the duty of every saint to become active—even enthusiastic—in the work of spreading the Gospel,

Everyone can at least invite people whom one contacts to the conferences and meetings of the saints. If this were faithfully and continually done, would it be possible to go time and again to our public meetings without seeing a single new face? As long as this is the case, our members will be few, our branches small, our lights low, and our love of fellowmen scarcely discernible.

The crying need of the hour is a great awakening, a vigorous uprising of all who have accepted the Gospel to the necessity of intense activity in helping in this great soul-saving work of the latter days. The time is short and the hour is nigh when our individual opportunities will have passed. Let us resolve that the Spring conferences will be the biggest and best yet held. We send this request as a challenge to the saints.—JOSEPH F. MERRILL.

IRISH FREE STATE WINS M.I.A. BUILDING FUND CONTEST

DUBLIN BRANCH DEPOSITS £100

IT is both inspiring and interesting that Ireland has awakened to the necessity of Church-owned buildings and that the Dublin Branch of the Irish Free State heads the list as the branch which has collected, and deposited with the British Mission Office at 5 Gordon Square, London, W. C. 1, the most money between February 10th, 1934, and January 15th, 1935.

Previous to 1931, converts in the Latter-day Saint missions in England and elsewhere, were urged to "gather" to Utah to "build up Zion." But now that the Church in the United States has become an institution of power for good, and respected, the migration to "Zion" has served its purpose, and the borders of Zion have been enlarged to embrace not merely Utah and the United States, but the whole world. The missions themselves have become Zion, "where the pure in heart dwell."

The immigration laws of the United States, increasingly restricting immigration as they did prior to 1931, and subsequent to that year practically terminating immigration, have been an instrument in the hands of the Lord in putting the Church programme for building into effective operation. The saints must think of their own nationality first, and the building up of their own institutions is only part of that pride of nationality.

Henceforth the missions will become more and more self-governing under local leadership, not requiring much of the former and present supervision. Those who join the Church in England will remain to build up the Church here. There will be a pride of achievement which will follow close on to and supplement the "growth changes" and achievements of the saints in America. This is "pioneering" work, building buildings in Great Britain; but the work must go on—the Gospel is for the world—let us build!

TAKING UP PRESIDENT GRANT'S CHALLENGE

During my visit to the April Conference in Salt Lake City, 1933, and in conference with President Heber J. Grant, he said, "Let the saints in Great Britain show me that they wish buildings and then talk to me, for the Church is always willing to give £1 for every £1 collected by the saints toward buildings."

Acting on this suggestion and challenge, and having faith that I could prove to President Grant that the saints did wish their own Church buildings, I offered prizes for (1) the best "single ideas" which would help to collect money to build buildings; (2) also a prize for the "best plan of action" presented, and which was so admirably won by Sheffield; and (3) a first, second and third prize for the "most money collected" between February 10th, 1934, and January 15th, 1935, the money to be deposited with the British Mission Office at 5 Gordon Square, London, W. C. 1.

All three of these contests have been satisfactory, when considered from the point of view of M. I. A. organizations and the work done in spite of a crowded programme of activities and a multiplication of officers and offices within the expanding M. I. A. organization, and I consider the contests have been so satisfactory that they are an answer to President Grant's challenge. For this reason, I propose to offer the following prizes for one more year beginning January 15th, 1935, and running to January 15th, 1936, for the most money collected and sent to 5 Gordon Square between these respective dates: £10 first prize, £5 second prize, £2 10s. third prize. I know that nothing is impossible with *faith* and *work*. "By their fruits ye shall know them," so let us "Carry On."

THE PRIZES WON

I. For total amount collected from Feb. 10th, 1934, to Jan. 15th, 1935:

Irish Free State (Dublin branch)	£5	0	0
Sheffield (Sheffield branch)	2	10	0
Manchester (Hyde branch)	1	5	0

II. For the three best single ideas submitted since June 1st, 1934:

Sheffield (Sheffield branch)	£2	0	0
London (Southwest branch)	1	0	0
London (Southwest branch)	0	10	0

SINGLE "IDEAS" WHICH WIN

1. Sheffield branch: "The assessment of members based on their tithing, and payable weekly, or when tithing is paid. (Sheffield collected £51 this way.)"
2. Southwest London branch: "The tithing of 10 per cent. of all money made on entertainments by all organizations, as the building is for all organizations."
3. Southwest London branch: "An insurance scheme, whereby adults pay say 3d. per week and children 1d. per week towards sickness and accident insurance—the money made yearly to go to the Building Fund."

BRITISH MISSION BUILDING FUNDS

Deposited between February 10th, 1934, and January 15th, 1935 :

Free State (Dublin branch)	£100 0 0
Sheffield (Sheffield branch)	77 15 0
Manchester (Hyde branch)	25 2 0
Hull (Hull branch)	15 8 1
(Saints have a credit for labour done of £43 2 0. Total credit, £58 10 1.)	
London (North and Holloway combined branches).....	49 13 2
(Less than £25 collected 1934.)	
Manchester (Oldham branch)	50 0 0
(Own their own building—this was collected for re- pairs on present chapel.)	
Norwich (Lowestoft branch)	12 13 9
Manchester (Rochdale branch)	12 1 5
Bristol (Cheltenham branch)	3 5 0
Scottish (Glasgow branch)	2 0 0
Portsmouth (Brighton branch)	0 8 6

MY NEW M. I. A. CONTEST FOR 1935

For the most money collected and sent to 5 Gordon Square between January 15th, 1935, and January 15th, 1936 :

First Prize.....	£10 0 0
Second Prize	5 0 0
Third Prize	2 10 0

I wish to thank the Y. M. M. I. A. Superintendency and the presidency of the Y. W. M. I. A. for assisting me in the examining of "ideas" presented, and awarding prizes. It is my sincere desire that all may enter into the spirit of a *new challenge*.—DR. RAY M. RUSSELL.

NEW Y. M. M. I. A. GENERAL SUPERINTENDENT CHOSEN

ALBERT E. BOWEN, a member of the General Board of the Church Sunday Schools, and a prominent Salt Lake City attorney, was appointed on January 23rd to be the new general superintendent of the Church-wide Y. M. M. I. A. organizations, according to a recent communication from the First Presidency. George Q. Morris was named first assistant to Superintendent Bowen. The name of the second assistant will be announced later, the report indicated, as will the membership of the general board to be selected by the new superintendency.

The appointment of the new officers came as a result of the release of Elders George Albert Smith, Richard R. Lyman and Melvin J. Ballard, from the Y. M. M. I. A. general superintendency, made necessary because of the increasing demands on them as members of the Council of Twelve.

Superintendent Bowen goes into his position with a long and outstanding record in Church service in the field of education, and in the legal profession. He is the son of British parents. His father, David Bowen, was a convert from Wales. His mother, Annie Shackleton Bowen, joined the Church in London.

Superintendent Morris filled a mission in England from 1899 to 1902, and has since been active in M. I. A. and stake and ward administrative work.

LET'S TALK ABOUT PERSONALITY

By MILDRED BAKER

[EDITOR'S NOTE: *Learning to live together on pleasant terms is one of the chief occupations of civilized peoples. In this article, to be followed by others, space permitting and readers desiring, a Latter-day Saint who has spent considerable time in the study of the subject, makes a few suggestions. We will be glad to hear the opinions of Star readers concerning the inclusion of articles of this nature in the columns of the Star. If you have enjoyed this introductory piece, and would like more of Mildred Baker's suggestions, write a card to the Editor and tell him so.*]

I WAS recently engaged in conversation with two charming and unusually pretty girls. They were discussing a third girl as I joined them. "She's not at all good looking," the speaker informed me, "but she has such loads of personality that she actually seems beautiful at times, doesn't she, Lois?"

"She certainly does," responded Lois, "and we've decided that if we had to make a choice, we'd choose personality rather than beauty any day."

"And yet," I commented, "beauty and personality are closely related. Why I dare say you have never seen a girl possessed of a charming personality who did not appeal to you as being pretty if not altogether beautiful." They agreed with me.

It is a significant fact about that quality of personal charm known as personality, that its natural affinity is beauty. But just what is "Personality?" And what, its relation to beauty? I am sure we have all known at least one girl or woman whose features, considered separately or compositely, could not by any stretch of the imagination be termed beautiful, but whose very presence in a room created an atmosphere of cheer, gaiety, friendliness and good fellowship. About such a person there exists a very definite quality of beauty, real beauty that glows, that radiates, that is undefinable but very real. Such beauty is a warm, encompassing beauty which because it emanates from within is heightened by a certain spiritual quality.

How often have you had occasion to remark about a new acquaintance, "What a delightful personality!" Old friends we know, too, who possess that so-much-to-be-desired quality. Old friends who "bear acquaintance" and "wear well," as a direct result of a charming personality. And we ask ourselves this question: Is personality achieved so that we who possess it in but a slight degree may acquire it in greater abundance? Or are we doomed to live out our existence forever eclipsed by the shadow of our more fortunate sisters and brothers who have this quality?

Let me say to you, take heart and be of good cheer if you feel yourself less favoured than your sister, friend or neighbour. For that seemingly elusive something which we call Personality may indeed be cultivated. Personality is but the dress that character wears. Some of us dress unbecomingly that is all. In the same way that physical beauty and charm may be obscured by an unwise choice of colour, line or design in dress, so the depth and beauty of one's character may be completely hidden by an unlovely or faulty expression. And as we learn to choose frocks and gowns that enhance and intensify our good points, so we

may learn to express character through personality in a way that will attract others to us.

The first lesson to be mastered in this matter of developing personality is one of extreme importance, and it may be stated simply in these few words: "Learn to know yourself!" Our character is the total of our potentialities. We are endowed at birth, psychology teaches, with whatever of character we may hope to possess.

Personality, on the other hand, is the drawing out, the development of character, and that is largely a matter of education. We are not all alike, however. We all have certain natural inclinations, certain native tendencies. But if you chance to be a violet, then be the sweetest, bluest, most fragrant violet ever, and if a lily, cultivate all the attributes of that stately flower; remembering the while, that the wise violet does not strive to emulate the lily, nor does the lily try to robe her regal beauty in the demure shyness which cloaks the violet so becomingly. Each in her own wisdom strives only to attain the perfection of her kind.

The possibilities for individual development of personality are unlimited. We need only set about to learn how to carry on the process. We are never too old to begin, incidentally. There are certain principles which apply and certain mechanics, shall we say, to be mastered in the cultivation of Personality, and it shall be the aim of these articles to help you, particularly you mothers and big sisters who are constantly setting an example to the younger members of your family, to cultivate your personality to the end that you may be charming to your friends, an ideal to your family and loved ones and a delight to yourself. Thus we approach the stairway to a charming personality.

FAMILY PRAYER

FAMILY PRAYER is a time-honoured institution in many Latter-day Saint homes. From the very first, Church leaders have counselled them in the wonderful privilege of uniting their faith in family prayer service.

This was one of the greatest single means of uniting these families, men, women and children, in fortifying them against hardships and persecutions. The spirit of prayer rests more fully upon the individual in the home when family prayer is indulged in.

Many wonderful testimonies have been given by leaders and prominent members of the Church showing the value of family prayers.

The counsel and advice given by the past and present leaders of the Church concerning family prayer is just as important to the individual and collective welfare of members today as it was when those physical hardships were being experienced. Hardships confront us today. Assuredly they are different than the hardships of the pioneer, but they are of sufficient weight to require the combined faith of families who are called to face them.

Family prayer accompanied by faith, remembering that faith

without works is dead, is a wonderful solution for ills of the present day and is a source of strength with which to face trouble, sickness and privation. Emphasis should be placed on family prayer, where all members of a family kneel in humility and combine their faith for the blessings of the Lord.

The leaders of the Church have often expressed some very decided views on family prayers. Brigham Young once said:

"When you get up in the morning, before you suffer yourself to eat one mouthful of food, call your wife and children together, bow down before the Lord, ask Him to forgive your sins, and protect you through the day, to preserve you from temptation and all evil, to guide your steps aright, that you may do something that day that shall be beneficial to the Kingdom of God on the earth."

On another occasion he said:

"A father—the head of the family—should never miss calling his family together and dedicating himself and them to the Lord of Hosts, asking the guidance and direction of His Holy Spirit to lead them through the day—that very day. If we do this every day, the last day we live we will be prepared to enjoy a higher glory."

Another president of the Church, Joseph F. Smith, said on the subject:

"Family and secret prayers should be observed, not alone to comply with the commandment of the Lord, but because of the wonderful blessing to be gained."

Many have testified of these blessings. Latter-day Saint families cannot afford to neglect this important privilege. They should seek the Lord as families as well as individuals, and collectively as a Church congregation. It is equally as important that the family receive the protection and divine direction of a kind Heavenly Father as for the individual or the Church.—(*Deseret News*, Church Section, December 24, 1934.)

WELSH CONFERENCE TO BE AT PONTYPOOL

THE sessions of the Welsh district conference will be held Sunday, February 24th, at the Theatre Royal, Osborne Road, in Pontypool. Saints are urged to invite their friends who live in the vicinity of Pontypool, to attend the meetings. The opening session commences at 11 a.m. A special Priesthood convention follows at 12:30 p.m., and at 2:30 p.m. Relief Society and Sunday School officers will conduct a conference-convention. An illustrated lecture at 6 p.m. will precede the evening session, which will commence at 7:30 p.m. President Joseph J. Cannon and President Joseph F. Merrill will be the speakers.

FROM THE MISSION FIELD

Arrivals and Assignments—The following missionaries arrived in Salt Lake City, Utah, to the London on February 1st, and were assigned to labour as designated: Birmingham district.
Douglas Lingard Anderson, of Lethbridge, Alberta, Canada, to the Bertram Trowbridge Willis, of Newcastle district.

Clair Martin Aldrich, of Mt. Pleasant, Utah, to the Newcastle district.

George Eldon Noble, of Trenton, Utah, to the Hull district.

Clarence Bennion Cannon, of Salt Lake City, Utah, to the Hull district.

Ralph Williams Hardy, of Salt Lake City, Utah, to the London district.

Francis William Cox, of Salt Lake City, Utah, to the Birmingham district.

Angus Irvine Nicholson, of Salt Lake City, Utah, to the London district.

Appointment—Elder Max Neff Smart, transferred from the London district to the British Mission office on February 2nd, was appointed executive secretary of the British Mission Y. M. M. I. A. board on February 4th. The functions of the executive secretary are to act as an officer of the organization, to conduct its correspondence, to administer its official programme and to represent it in an executive capacity. It is an office separate and distinct from that of secretary-treasurer of the organization, which is at present filled by Elder John Bleakley.

Doings in the Districts: Hull—A "cinema social" was a recent function staged by the M. I. A. officers of the Grimsby branch in the new Grimsby branch hall. Following the showing of the picture, guests were served a supper of chips and peas. The evening was concluded with games.

January 11th was the date of the Grimsby branch holiday party, sponsored by the Sunday School officers and teachers. Fifty children, many with parents, came to enjoy the afternoon and evening together. They were served refreshments, played games, and each was given a gift of fruit.

Sister E. M. Hall and Sister E. Walker were in charge of the annual Primary party of the Grimsby branch on January 18th. Tea was served to about thirty-five children in the early afternoon. They played games until time to go home.

Manchester—On Saturday, February 2nd, a social, sponsored by the Priesthood of the Rochdale branch, was held in the branch hall under the direction of President George E. Dale. Two short plays were presented by the priesthood members, after which games were played. Brothers J. Barwich and F. Kelsh entertained the guests with novelty readings and songs during the refreshment interval.

Cottage meetings were held at the homes of two Rochdale saints late in January. At the home of Brother Herbert Woodhead, on January 29th, President George E. Dale and Elder M. M. Richards discussed the principles of Mormonism. The message of the Restoration was explained to a group of twenty who met at the home of Sister S. E. Pullan on January 31st. President Dale, and Elders Startup and Richards were the speakers.

At the conclusion of the district union meeting in Manchester on January 22nd, the Gleaner Girls of the Bolton branch, under the direction of Sisters P. Barton and D. Taylor, staged a well-rehearsed one-act play. Honoured guest of the evening was President Joseph J. Cannon, who addressed the union meeting.

The last social function of January in the Manchester branch was an M Men-Gleaner Girl party, planned under the direction of Mr. T. Bonsall. A programme of recitations, instrumental numbers and songs preceded an hour of dancing to the music of a radio-gramophone. Refreshments were served by the Gleaner Girls under the direction of Sisters M. Wiles and B. Bowett.

Newcastle—Surrounded in regal splendour by a retinue of loyal but no doubt envious attendants, Miss Maude Birkbeck of Shildon was crowned queen of the Green and Gold Ball. The coronation, performed by Prince Henry Yonrievsky, was a feature of the annual M. I. A. ball of the Newcastle district, held in the ballroom of the Shildon Workmen's Club on January 29th. Especially decorated for the occasion, the hall was crowded to capacity by the three hundred people who came to dance to the

music of Syd Todd and his Mayfair orchestra, and enjoy the wholesome atmosphere of a Latter-day Saint recreational evening. Elder Horace Hulme acted as M. C. for the evening. Committees composed of Relief Society and M. I. A. members planned the affair.

Nottingham—All Green and Gold balls have their outstanding features. The crowning of a Beauty Queen was the high spot of Nottingham's annual M.I.A. ball, held in the Co-operative hall at Hucknall on January 19th. Selected for this regal honour by a committee of judges who made their choice during the refreshment interval, was Miss E. Blockton, of Mansfield. Her coronation received the enthusiastic approval of the two hundred guests who came to dance to the music of the Moritze dance orchestra, and enjoy the wholesome pleasantries of the evening. In charge of the arrangements and publicity for the affair were Sister E. Bradley, of Derby, and Brother Edward A. Wright, of Hucknall. The *Hucknall Dispatch* handled the tickets and advertising, and included in its columns a report of the party.

Welsh—Two of a planned series of cottage meetings were held in

the Merthyr Tydfil branch during the last week in January. The first was conducted at the home of Mrs. Arthur Walman, a friend of the branch. Fifteen members and friends gathered to participate in the service. Speakers were President Henry R. Pearson, and Elders Ralph J. Pomeroy, Delbert N. Groom and William Richards. The home of Brother and Sister Walter G. Price was the scene of the second of the series, and Elders Groom and Walter K. Barton were the speakers. Refreshments were served following the meeting.

Personals—Patricia Barker was the name given to the daughter of Mr. Frank Barker and Sister Barker in a blessing pronounced by Elder William A. Berry on December 23rd, 1934.

Four children of Philip and Ivy Craig were blessed at the services of the Sparkbrook branch on January 6th. The infant son was blessed and given the name of Peter Daniel by Brother William J. Dyson; Doreen Ivy, a child of one year, by Brother Frederick Webb; Iris Marguerite, age five, by President Elliott H. Merrell; and Derrick Charles, age six, by Brother William St. James Yates.

DEATH

GITTINS—Sister Elizabeth Gittins, who for over twenty-one years has been a faithful member of the Kidderminster branch, died Sunday, January 20th, at the advanced age

of 92. Funeral services were held in the Kidderminster cemetery chapel on January 24th. Elder Robert L. Dunn dedicated the grave.

CONTENTS

The Gospel—A Steadying Power	97	New Y. M. M. I. A. General	
An Every-day Miracle ...	100	Superintendent Chosen ...	107
"The Prayer of Faith Shall		Let's Talk About Personality ...	108
Save the Sick" ...	102	Family Prayer ...	109
Editorial: An Open Challenge	104	Welsh Conference to be at	
Irish Free State Wins M. I. A.		Pontypool ...	110
Building Fund Contest ...	105	From the Mission Field...	110

PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: RICHARD S. BENNETT, 5 GORDON SQUARE, LONDON, W.C. 1